EXHIBIT L

- Maps and photos of archaeological excavation at San Gabriel de Yungue
  - San Gabriel Del Yungue as seen by an Archaeologist
  - by Florence Hawley Ellis
  - 1989
Case 6:69-cv-07941-BB   Document 9717-8    Filed 05/14/10   Page 2 of 13

The author begins by discussing the remains of a wall that is believed to be part of the Zuni Mission. He mentions that the site is significant because it is one of the oldest Christian missions in the United States. The author also notes that the mission was destroyed by a fire in the 18th century, but the remains are still visible today.

He then goes on to describe the history of the area, mentioning that the Zuni people have lived in the region for thousands of years. The author notes that the Zuni have a rich cultural heritage, and that their customs and traditions continue to be practiced today.

The author then discusses the excavation of the site, noting that it was carried out by archaeologists in the 1970s. He describes the techniques used during the excavation, and the artifacts that were found. He also mentions the role of the Zuni people in the excavation process, and how they were involved in the interpretation of the findings.

The author concludes by discussing the future of the site, and the importance of preserving the remains of the Zuni Mission. He notes that the site is a valuable resource for understanding the history of the Zuni people, and that it should be protected for future generations.
NOTE:
1. All Walls are of stone based construction except where noted.
2. Heavy lines and roman numerals indicate size and number of Apartments.
3. Capital letters indicate separate rooms and areas.

LEGEND
- Micaceous Bowl
- Post Hole
- Firepit
- Metate
- Stone Table
- Metate Bin
- Indian Burial

Scale 1" = approx. 19'

Plan of Yunque Spanish Area
EXHIBIT M

- Map of San Gabriel, Yungue-Yungue, Chamita, San Francisco
  - The Ethnogeography of the Tewa Indians
  - by John Peabody Harrington
  - 1916
THE ETHNOGEOGRAPHY OF THE TEWA INDIANS

BY

JOHN PEABODY HARRINGTON

EXTRACT FROM THE TWENTY-NINTH ANNUAL REPORT OF THE BUREAU OF AMERICAN ETHNOLOGY

$572.78
$2.99

1916
CHAMITA SHEET

The area shown on this sheet (map 13) lies about the confluence of the Chama and Rio Grande, west of San Juan Pueblo [13:24]. Canoe Mesa [13:1] occupies the upper part of the sheet. The whole of the area shown was formerly claimed and occupied by the San Juan Indians.

The entire region west of San Juan Pueblo, west of the Rio Grande, is called 'Otle'qneq 'on the other side' ('ot'eqneq unexplained; az locative) by the San Juan Indians. They use also the Span. name Chamita, as do Mexicans and Americans, to indicate the territory west of the Rio Grande, west of San Juan. Chamita is more strictly the name of the Mexican settlement [13:28].
[13:24] San Juan Pueblo, see under [11], page 211.
[13:26] San Juan Daicov subdivision, of obscure etymology (Juque’ = see [13:18]; kohu’ = barranca arroyo) "kohu’ = barranca, hu’ = large groove" "arroyo").

[13:27] (1) San Juan Juque’opirikeji of obscure etymology (Juque’ means clearly enough "down at the mocking bird place"). "Juque’ = mocking bird", ge "down at" "over at"; just as the name of the pueblo ruin T’o’oge [9:43] means "down at the place of the woodpecker" and that of the pueblo ruin T’si’o’ge [17:34] means "down at the place of the bird"; but although the San Juan informants agree that this is unquestionably the meaning, they state that when they use the word they never think of a mocking bird or of any etymology at all; "opirikeji = pueblo ruin" "opir’ = pueblo, koi’ = ruin" "postponed. The forms quoted below from various sources are intended for Juque’opirige (ge "down at" "over at"); "Yuque’unruneke.") This is a poor spelling, indeed. The writer may have been influenced by Span. Yunca = anvil, Latin incus "Yuque’unruneke = the Tehua [Tewa], north of Santa Fe." "Yuque’unruneke, or Chamita." "Yuque’unruneke."

"Yunque is but a contraction of Yuge-unngie. Escalante says, in Carta al Padre Morfi [April 2, 1778], par. 2: "Una Villa de Espanoles, que era de San Gabriel del Yunque, primero y despues de Santa Fe." "Yunque is not a contraction but a portion of the name Juque’opirige. London would hardly be called a contraction of London town. "Yuque’unruneke." "Yuique Yunquile.") "Yuque’unruneke."

"Yunque uncoque.") "Yunque uncoque.") "Yunque uncoque.") "Yunque uncoque.") "Yunque uncoque.") "Yunque uncoque.") "Yunque uncoque.") "Yunque uncoque.") "Yunque uncoque.") "Yunque uncoque.") "Yunque uncoque.") "Yunque uncoque."

This etymology cannot be correct. It is based on "ju to pierce.

(2) Span. "Sant Francisco de los Espanoles."

The pueblo was voluntarily relinquished to the Spaniards under Oñate in 1598, the inhabitants joining their kindred at San Juan. In the year named the first white settlement in the West was here made, under the name 'San Francisco de los Españoles,' and on September 8 the chapel was consecrated. In the following year the name was changed to San Gabriel, which has been retained by the Mexicans as the name of the place to this day. San Gabriel was abandoned in the spring of 1605 and Santa Fé founded as the seat of the New Mexican provincial government. The older Indians of San Juan are still familiar with the name San Gabriel.


(2) Span. Chamita, diminutive of Chama <San Juan Tsi'/md; see discussion under [9:7]. The name Chamita dates from the eighteenth century, and was given in order to distinguish it from the settlements higher up on the Chama River. "Chamita." "La ville mexicaine de Chamita." The Tewa use the Mexican name only.

The name Chamita is applied definitely to the settlement [13:28]; also vaguely to the whole region about this settlement. See [9:7], [13:27], [13:31].

[13:29] Chamita warehouse or station.

[13:30] (1) San Juan Jygg'e'okw'e 'little hills of [13:27]' (Jygg'e, see [13:27]; 'okw 'hill'; 'e diminutive). This is the old name.

(2) San Juan Tj'amita'okw'e 'little hills of [13:28]' (Tj'amita, Span. Chamita, see [13:28]; 'okw 'hill'; 'e diminutive).

These hills are mentioned under the name first given, in a San Juan myth.

[13:31] San Juan Ta'ok'kei 'grass shooting up height' (ta 'grass'; T'ok:e, to shoot upward, said to refer here to the slope of the land itself; kei 'height').

At the grassy rise known by this name Mr. Romelo de Herrera has a store. Mexicans at the place said that they include this under the name Chamita. The arroyo indicated on the map, west of the circle indicating this place, is presumably named Ta'ok'kei'okw'u or Ta'ok'hu'hu (hu' 'large groove' 'arroyo').
[13:32] The San Juan have a special name for this locality, but the information is not available.

[13:33] San Juan Қуәкүмпә, the railroad' (қуәкүмпә ‘iron’ ‘metal’ unexplained; ҧо ‘trail’ ‘road’).

[13:34] San Juan Қуәкүмпәләп ‘the railroad bridge' (қуәкүмпә, see [13:33]; ԓәп ‘bridge’ ‘boat’ қо ‘to bathe’, ԓә ‘stick’ ‘log’).

[13:35] San Juan ḫәге ‘down at the alkali point’ (қ ‘alkali’, ḫә ‘horizontally projecting point’; ϭ ‘down at’ ‘over at’).

The V-shaped alkaline meadow at the confluence of the Chama and Rio Grande rivers is called by this name. It is here that ḫәуә, ekwiyo, the Old Salt Woman, used to dwell and give of her body to the people, according to San Juan mythology. See [29:110]. The San Juan do not gather salt from this place at the present time. The place is, indeed, very scantily supplied with alkali or salt, a fact may explain the origin of the myth, which relates that Old Salt Woman forsook the place. See [29:110].

Salt, under MINERALS; cf. [19:36], [18:15].

[13:36] San Juan Пое ‘down where the waters meet’ (ɭо ‘water’; ӎ ‘to meet’; ϭ ‘down at’ ‘over at’).

This name applies to the confluence and the adjacent locality.

As used at San Juan Pueblo it often refers especially to the fields of San Juan Indians bordering on the Rio Grande, just east of the confluence.

[13:37] San Juan Qөөңәячәкә, sometimes abbreviated to Qөөңәячә, ‘height of kick down together low place’ (Qөөңәячә, see [13:38]; ӑ ‘height’).

The wagon road leading up the Chama Valley on the north side of the river passes over this height before plunging into [13:38].

[13:38] San Juan Qөөңәячә ‘kick down together low place’ (qөөңә ‘to kick an object’ as in the kicking-race game; ӎ ‘to meet’, said to refer here to the objects kicked; ϭ ‘down at’ ‘over at’; ԓә ‘below’). The name probably refers to the kicking of objects in a direction toward each other and downward at this place, in connection with the playing of some game, it is said. Cf. [13:37].

[13:39] San Juan Ҭәқ ‘basalt arroyos’ (ToLocal ‘basalt’; 圪 ‘barranca’ ‘arroyo with barrancas’).

These short and broken gulches extend from the mesa-cliff to the river. The place is strewn with blocks and masses of basalt. Cf. [13:1], [13:2].


(2) Span. Duende ‘dwarf’ = Eng. (1). Why the name ‘dwarf’ was given is not known.